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doctrine of the Holy Spirit, and right here comes in the great value of the study of comparative religious psychology. Meantime, we shall look with great interest for the fulfilment of M. Arnal's promise to write another volume covering the history of the doctrine of the Spirit in the church.

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SOME BY-PRODUCTS OF THE VIRGIN-BIRTH CONTROVERSY

It was natural that such a question as that regarding the dogma of the virgin birth of Jesus as embodied in the Apostles' Creed should broaden so as to involve underlying principles and correlated beliefs. On one side the question has already called forth a considerable amount of study regarding belief in analogous supernatural births among the non-Christian peoples of the earth. It is to the class of works that embody the results of such study that M. Saintyves¹ aims to make a contribution. He chooses as his specific theme beliefs regarding unisexual generation of human beings, or rather regarding births of children by the substitution of the divine efficacy for that of the human father. The birth of Jesus naturally receives only incidental attention in the treatment of this theme; for the author is not concerned with the simple and narrow problem of the historicity of the gospel narratives on the subject. He aims rather to investigate the whole subject of alleged unions of women with divine or supernatural beings and of births of exceptional men through such unions. Theogamy he finds is a notion peculiar to no people or age but common among all men in all stages of intellectual growth. Sometimes the theogamy is supposed to involve the disguise of the divinity under the form of a stock or a stone; sometimes under that of a plant, flower, or fruit; sometimes under that of an insect, reptile, bird, or other animal; sometimes under that of a nature force, such as the sun or moon, some star, or stream, or spring of specially vital water; finally, sometimes the disguise of the god is imperceptible and he comes as a jinn or subtle spirit. In all cases the result is a virgin birth and an exceptional man, a Buddha, a Pythagoras, a Plato, an Alexander the Great, etc. The volume is full of material bearing on the question under discussion; and this material is drawn from the lore of every imaginable people upon earth. Unfortunately the author has used very little discrimination in its collection and

¹ *Les vierges mères et les naissances miraculeuses*. Essai de mythologie comparée. Par P. Saintyves. Paris: Nourry, 1908. 280 pages. Fr. 3.50.

shows little skill in classifying, sifting, and arranging it, and showing its significance. Beyond the obvious fact that theogamic births are believed in universally among unscientific peoples, a fact which no one will care to deny, the volume yields nothing of value to the scientific student of religion.

In sharp contrast with this work is that of M. Neubert,² who takes up the subject from the point of view of its relations to Roman Catholic doctrine and practice. It is evident that to the scholar who has to reckon with the doctrine of the immaculate conception and the practice of the adoration of Mary, not to mention the belief in her perpetual virginity, which has been and is held by others than members of the Roman communion, the discussion of whether Jesus was the offspring of a virgin mother must be one of the utmost importance. It is a great gain for the man who occupies this view-point if he can establish upon purely historical grounds that as far back as Christian belief can be traced there is nothing to contravene his complex of tenets. Accordingly the author has wisely made his inquiry a historical one and limited his sphere of investigation to the first three Christian centuries. But his inquiry is threefold. It involves the questions, Was Mary regarded by the ante-Nicene Christians as the virgin mother of Jesus? Was she believed to have remained a childless virgin after the birth of Jesus? and Was she made the object of a peculiar reverence or adoration? To all these questions M. Neubert finds affirmative answers, which he aims to support and illustrate by citations from the writers of the period under investigation. Although the evidence he adduces is not equally convincing on all the points at issue, and is especially weak on the last of these, upon the whole, the method of the author is to be commended as the only sound one to use in attempting a solution of the virgin-birth problem which will be satisfactory to the modern thinker.

With these products of the French press we may put into the same group a work of an eminent English scholar. Professor H. B. Swete³ delivered the contents of this little volume in the form of Lenten lectures as far back as 1894, with the avowed purpose of enabling educated members of the English church who do not possess the leisure or the opportunities necessary for a further study of the subject to form some judgment upon the recent controversy regarding the miraculous basis of Christianity as expressed in the oldest of the Christian creeds. The phase of the con-

² *Marie dans l'Eglise Antenicéenne*. Par E. Neubert. Paris: Lecoffre, 1908. xv+283 pages.

³ *The Apostles' Creed: Its Relation to Primitive Christianity*. By H. B. Swete, D.D. Cambridge: University Press, 1905. 112 pages.

troversy to which Dr. Swete particularly addresses himself is that in which Professor Harnack of Berlin made some broad statements regarding the historical articles of the Apostles' Creed. Dr. Swete defends the historicity of these articles, especially of that concerning the virgin birth. It is scarcely necessary to say, that though popular in style and plan these lectures show all the soundness and strength of their eminent author.

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THE ETHIOPIC VERSION OF THE BOOK OF ENOCH

The Book of Enoch is one of those apocryphal books which "have begun to come into their own, not indeed on the ground of their intrinsic religious worth, but from their immeasurable value as being practically the only historical memorials of the religious development of Judaism during the two centuries which preceded the birth of Christianity, and particularly of the development of that side of Judaism to which historically Christendom in large measure owes its existence." Yet, for many centuries the knowledge of western Christendom has been limited to the single quotation in Jude, vs. 14; the original text having been lost completely, and of its translations almost all but one. That we have now a practically exhaustive edition of the only extant version, the Ethiopic, together with the fragmentary Greek and Latin renderings, we owe to the painstaking labor of Professor Charles,¹ the leading editor of Ethiopic texts and one of the best scholars of the Ethiopic language and literature. Readers of this *Journal*² will readily recall his searching review of Flemming's edition of the Ethiopic text in which he announced the early appearance of this critical edition. It is by no means an exaggerated statement that the edition of Professor Charles is one of the most admirable pieces of accurate scholarly work.

The introduction, of chief interest to the general reader, is divided into nine paragraphs. Secs. 1 and 9 discuss the fortunes of the book, which was originally written in prose and in verse, a discovery that has proved most helpful in the criticism of difficult passages. Joseph Halévy in the *Journal asiatique*, 1867, April-May, pp. 352-95, first advanced the opinion that the whole book was written originally in Hebrew. The present editor maintains that, like the Book of Daniel, it was written originally in Hebrew and Aramaic. In Hebrew were composed chaps. 1-5, which do not come

¹ *The Ethiopic Version of the Book of Enoch*, edited from twenty-three MSS, together with the fragmentary Greek and Latin versions. By R. H. Charles. Oxford: Clarendon Press, 1906. xxiii + 237 pages. 17s. 6d.

² Vol. VII, 1903, pp. 689-703.